DOCUMENT RESUME

ED 264 066 RC 015 544

AUTHOR Mahan, James M.
TITLE Educational and Institutional Services Available to Navajo and Hopi People: Observations of Student Teachers.
PUB DATE 3 Apr 85
NOTE 22p.; Paper presented at the Annual Meeting of the American Educational Research Association (69th, Chicago, IL, March 31-April 4, 1985).
PUB TYPE Reports - Research/Technical (143) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *American Indian Education; *American Indian Reservations; American Indians; *Anglo Americans; *Community Services; *Educational Quality; Elementary Secondary Education; Health Services; Human Services; Institutional Evaluation; Institutions; Observation; *Student Teacher Attitudes; Student Teaching; Tribes
IDENTIFIERS Hopi (Tribe); Navajo (Nation)

ABSTRACT

The personal, evaluative statements of student teachers were used to study the perceptions of newcomers to American Indian schools and communities. Respondents in this study were 90 Anglo preservice teachers from 10 universities, completing the final 17 weeks of their teacher preparation programs as full-time student teachers in Navajo and Hopi schools on reservations. Students made detailed written reports of their school and community experiences including perceptions of eight institutions that affect Indian life and an evaluation of Indian education. Over the 5 semesters of the study, 720 institutional and 450 educational observations were received. Educational observations were categorized by topic and the percentage of critical comments within each category was determined. Institutional observations were judged positive or negative and used to rank order the institutions from least to most responsive to Navajo and Hopi needs. The comments of student teachers were generally critical of Indian education--the ratio of negative to positive comments was approximately nine-to-one. Frequent criticisms included disregard of native languages, Anglo-oriented curriculum, and supply shortages. The students perceived most institutions as unresponsive to the needs of local Indian people. The agencies identified as most responsive included tribal councils and churches. Least responsive included utilities, banks, and health agencies. (JHZ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED264066

Educational and Institutional Services Available to Navajo and Hopi People: Observations of Student Teachers

By

James M. Mahan
Indiana University
Bloomington, Indiana

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

James M. Mahan

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

√ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

RC 015544

Paper presented at the American Educational Research Association (69th, Chicago, IL, March 31-April 4, 1985).

Wednesday
April 3, 1985

AERA
Chicago

Educational and Institutional Services Available to Navajo and Hopi People: Observations of Student Teachers

James M. Mahan
Indiana University

OBJECTIVES: American Indian people long have expressed concern and/or dissatisfaction with the educational opportunities, the social agency assistance, and the basic service from corporate institutions available on their isolated Reservations. Fuchs and Havighurst (1972) cited many of these deprivations more than a decade ago. The Navajo Times makes mention of such service shortcomings almost weekly. Unfortunately, the general population of the United States pays little heed to the educational and economic conditions experienced by Native Americans. Most teachers and administrators who serve Native American populations receive no instruction relative to the education, economics, resources, needs, aspirations, and cultures of those populations. In fact, future teachers (and most others) often are too uninformed and too apathetic about opportunities and services available to Indians to be advocates for situational remediation, let alone to be general agents of change.

The broad objective of this paper is to present the perceptions Anglo student teachers serving on Reservations acquired of the amount and quality of educational, economic, and social agency service currently available to Navajo and Hopi people. Furthermore, it is hoped that these frank, rarely reported observations of young teachers might be disseminated to other teachers and administrators who wish to serve Native American communities not only by educating, but also by assisting Indians in their advocacy of a more equalitarian sharing of this nation's services and resources.

The following questions were addressed:

a) What personal, evaluative statements do student teachers with seventeen weeks of experience in Reservation schools make regarding the quality of K-12 education received by Navajo and Hopi youth?

b) What institutions do student teachers perceive as responsive or unresponsive to the needs of Navajo and Hopi people? What type of comments do student teachers make about these institutions?

PERSPECTIVES: Ogbu (1978) points out the educational problems Indians face because of the castelike status which has been assigned to them by the dominant society. Lloyd Elm (1983) in his dissertation "American Indian Education: A Constitutional Right" cites many educational shortcomings. Scott Momaday in the powerful film More Than Bows and Arrows dramatizes the many major contributions that Native Americans have made to this nation -- contributions that are not made part of the curriculum in the public school classrooms of this nation. Newsweek (November 1982) describes the harsh economic realities of Reservation life. U.S. News and World Report (May 23, 1983) mentions services and economic ventures that American Indians need but lack. Dineh: The People, a 1975 film, highlights selected Navajo needs and deprivations. The Committee on Labor and Public Welfare of the U.S. Senate (1969) vividly describes why Indian education was then perceived as a national tragedy. In The Navajo Nation: An American Colony (1975) the lack of adequate health care and other services on the Reservation are discussed in detail.

Do conditions mentioned in the above sources persist today? Do Anglo teachers unaccustomed to Indian communities become perceptive about, and supportive or critical of, educational and institutional services provided to Reservation people? It would seem that student teachers with no teaching contracts to protect, no comfortable curriculum materials or teaching plans to preserve, no faculty role or seniority to expand, no pupil achievement (or lack of achievement) to explain or rationalize, and no economic position in the community to protect, might make very open, non-political, frank statements about actual Reservation services. Recognition of educational/economic/social problems and personal suggestions for change may be a valuable spinoff from young teachers who come from teacher preparation institutions where multicultural field placements have received recent emphasis. The data and observations that follow represent the reactions of young teachers who were required to communicate with, study about, and interact with, Native Americans while living inside a Native American community. Daily experiences and conversations undergird what follows, not academic readings, hard research, or indepth study of any particular institution.

DATA SOURCE AND METHODS: Respondents in this study were 90 Anglo preservice teachers from 10 different universities, completing the final 17 weeks of their teacher preparation programs as full-time student teachers in Navajo and Hopi

schools on Reservations. The time frame included five full academic semesters beginning in mid-August, 1982 and concluding in mid-December, 1984. Each student teacher supplemented full-time teaching with 15-20 hours of additional involvement per week with Indian people, activities of daily life, ceremonial events, Reservation field trips, etc.

Every two weeks a detailed report of personal cultural involvement and resultant learnings, insights and teaching adaptations was required of each student teacher. These reports included a biweekly response to the following instructions:

> "People develop 'institutions' to preserve and better their lives. At this period in your Reservation site placement experience, please give your personal perception of one such institution and the way the institution you select is responsive or unresponsive to the needs of Navajo and/or Hopi people. Observe, ask questions, listen, and, throughout the semester, comment on eight different institutions that affect Indian life in your placement region."

Over the five semesters, a total of 720 institutional perceptions were received by mail. During the seventeenth week of the Reservation teaching assignment, each student teacher also responded to these instructions:

> "You have been involved in Indian Education for a full semester. You have observed and heard many things and tentatively developed some opinions about Indian education (K-12). Please consider Indian education broadly and write your five most thoughtful, most perceptive, most important personal observations about Indian education."

Via the mail, a total of 450 educational comments were received. A panel of two doctoral students and an education professor classified the educational observations into ten categories: Student Background/Needs, Curriculum, Teacher Methodology, Teacher Attitude, School Administration, School-Community Relations, School Facilities/Materials, Guidance/Counseling, Bureau of Indian Affairs (BIA) and Miscellaneous. Observations were judged by the panel to be supportive (positive) or critical (negative) and the percentage of critical comments within each category was determined.

Similarly, the panel listed all the cited institutions and clustered a few (Health, Media, Youth and Senior Citizen Centers). Next the panel entered each institutional comment either as a responsive assessment (+) or as an unresponsive assessment (-) under the appropriate institution or cluster. Institutions

were then ranked in order, with those perceived by student teachers to be least responsive to Navajo and Hopi needs, first; and those most responsive, last.

RESULTS:

Perceptions of K-12 Education

Table 1 indicates that all of the ninety student teachers made evaluative educational observations pertinent to Category A (Student Home Background/Needs) and to Category B (Curriculum Relevance). These observations were critical 86% and 92% of the time respectively. The student teachers commented that school programs make little provision for the fact that English is the second language of most pupils. School calendar schedules were perceived to be centered around Anglo holidays and custom, not around Navajo and Hopi ceremonials and agricultural patterns. Standardized tests used by the schools were perceived to be culturally biased -- the content of the tests often foreign to the life experiences of the test takers. Values of Anglo teachers and home values of Native American pupils were seen as different but the values of the teacher were usually expected to prevail. Schools were not perceived as recognizing or considering Indian values. Dormitory life programs were perceived as stifling by several student teachers; pupils simply had few opportunities to engage in meaningful work or recreation and followed a daily routine devoid of stimuli for learning and social maturation.

Insert Table 1 about here

Respondents perceived the curriculum as very Anglo-oriented. Texts and visuals represented life in the dominant society. Columbus Day, Thanksgiving, Christmas, and Easter were well emphasized with lesson plans, materials, and classroom time. Only one day, American Indian Day, represented institutional attention to Indian culture. The absence of films about Indian leaders and national contributions, books about Indian history, and discussions of current Indian problems, issues, and aspirations troubled all of the student teachers. The elimination of Art instruction in many schools due to budget tightening, despite the great importance of Art to many Indian people, was lamented by respondents.

Table 1 reveals that 48 of the student teachers made 40 negative comments concerning teacher methodology. Motivation based upon competition with other pupils, instruction primarily based upon repetitive worksheet activity, and a very high amount of "teacher talk" concerned the student teachers. The absence of sufficient teacher "wait time" was often reported. Twenty-four of the student teachers made observations about school/community relations and all of these observations were critical. Basically, parents and community members were reported as rarely inside the schools, rarely the recipients of school communication, and rarely consulted over school program or policies. Only twelve student teachers made observations on the cultural attitudes of teachers and only eleven made observations on school guidance/counseling services. All twenty-three of these observations were negative, however.

The student teacher respondents were generally critical of, and disappointed in, the Indian education they encountered. The ratio of negative to positive observations within the categories was approximately 9 to 1. Among the most frequently mentioned educational criticisms pertinent to on-going educational programs were:

- disregard of the native language and non-use of ESL procedures
- communication gaps between pupils and faculty members
- a curriculum described as "too Anglo-oriented" and featuring too many inappropriate textbooks
- supply/equipment shortages in the areas of art, special education, industrial arts, home economics, music, and bilingual courses
- culturally unprepared inservice teachers
- a prevailing belief among many educators that the "Anglo way" is the only way to "get ahead"
- too much teacher "turnover" and "burnout"
- child stifling dormitory life and programs
- inconsistent grading and promotion procedures
- erroneous special education placements based too heavily on English fluency
- employment freezes and teacher recruitment challenges
- little communication between faculty members and parents
- high pupil absentee rates coupled with teacher inability to provide individualized or modular instruction as "makeup"
- absence of instructional sessions dealing with value clarification and culture clarification for both Native Americans and Anglos
- lack of parental demands/pressures upon schools
- omnipresence of the self-fulfilling prophecy
- infrequent utilization of Native American role models (businessmen, politicians, artists, lawyers, etc.) within the schools
- frequent budget uncertainty and confusion in the federal schools

Despite their negative perceptions of Indian education, only one student teacher out of ninety stated that the seventeen-week Reservation student teaching experience was personally inappropriate and not professionally beneficial. The great majority of student teachers characterized the Reservation student teaching placement as the most difficult but most rewarding experience of their undergraduate teacher preparation program. These young teachers were critical of Indian education, but not condemning; disappointed but not discouraged. All the criticisms and disappointments reported must be regarded in the light of the following positive educational suggestions made by the same group of respondents:

- More enthusiastic, better prepared, dual-language personnel to help with the Bilingual-Bicultural and ESL classes. This means that more teacher education institutions must offer more courses in these areas.
- More cultural input in classrooms, dorms, and general school activities. This could include "grandparent" programs, speakers, field trips, a better choice of textbooks and visuals, supplementary reading relevant to the students' home life, more frequent "open house" days for parents and other relatives, school recognition of and respect for important religious, social, and cultural events. School systems locally should develop more cultural and historical teaching materials.
- A consistent, coordinated, yet flexible reading program -- also more oral speaking and writing programs. Instructional programs need to continue from year-to-year despite high teacher turnover.
- Alternative approaches to passive learning (workbooks, worksheets, movies). This would include more hands-on activities, field trips, problem-solving exercises, and interviewing of various role models.
- Bring Native American grandparents, businessmen, leaders, artists, lecturers, etc. into the classrooms as part of the official school curriculum. Use more role models and better demonstrate the positive outcomes of a good K-12 education.
- More committed, caring, open, and honest teachers and administrators who stay on in the system to promote continuity and stability. This may mean more stringent screening processes for employing educational personnel.
- Better teacher training for minority teachers. Native American teachers need practicum experiences in excellent schools in diverse communities too.
- More coordination and communication among the various departments of the school, school system, community leaders, and community agencies.
- More coordination and more expertise in handling the various monies and equipment coming to the schools. Teachers should always play a role in selecting materials and equipment and so should parents.
- A more reality-oriented curriculum especially for students not planning to go on to higher education. More involvement of the business community in the education of the youth.

- An expansion of the available guidance and counseling programs and more emphasis upon career choice and development.
- More responsibility on the part of the students should be permitted and fostered by the BIA. "Offering part time jobs on campus would work out cheaper for the Government than the constant free hand-outs -- everything from shampoo to Nike running shoes."
- Overall, "a determination must be made as to what the purpose of education should be. Should it be for the enhancement of the Reservation community or for the larger society, or both? If both, is one subservient to the other? Once this is decided, education can have both scope and sequence."

Perceptions of Institutions

Table 2 clearly shows that the student teachers perceived Native Americans to be receiving fewer and/or less effective institutional services than the student teachers considered customary. Two thirds of the respondents commented about electric power companies and 88% of their comments were negative in nature. All of the respondents mentioned health institutions and 69% of all of those comments were negative. In fact, several respondents personally tried to obtain health treatment and learned about health service frustrations in a painful way. Over half the respondents cited banks and 80% of bank perceptions were negative. As with health institutions, student teachers were often frustrated in trying to reach distant banks at inconvenient office hours. Although dormitory housing is not an institution, but merely a part of an institution known as a federal boarding school, 19% of the student teachers reported totally negative perceptions of dormitories.

Insert Table 2 about here

Telephone companies, dormitories for school children, electric power companies, banks, health agencies, Indian police departments, and the Bureau of Indian Affairs tended to be perceived by respondents as very unresponsive to the needs of the local Indian people. Mixed perceptions relative to institutional responsiveness were received relative to Youth and Senior Citizen Centers, media, post offices, Indian courts, trading posts and shopping centers. The most responsive agencies identified by the student teachers were museums, cultural centers, tribal councils, alcoholic treatment centers, churches, and miscellaneous agencies. Churches were relatively accessible and offered valuable services in

almost every community. However only 33% or less of the student teachers mentioned alcohol treatment centers, miscellaneous institutions, and museum/cultural centers largely because they were the only student teachers geographically near enough to these sources of special services to learn about their existence.

Student teachers constantly emphasized the small number of institutions of any type and the great distances between institutions. They pointed out that the absence of nearby institutions not only denies Native Americans access to services but it also eliminates employment opportunities most people take for granted. It is interesting that the student teachers failed to comment on "public transportation systems" or on "private transportation systems." Despite the recent attempts of the tribally controlled Navajo Bus Service, the majority of the Navajo people in their homes off the main roads have no bus service. Taxi service is non-existent. Thus, ways to reach distant institutions are severely limited.

Student teachers were generally critical of most institutions for what they perceived as an "uncaring attitude" toward the real-life needs of Reservation-based Navajo and Hopi people. Anglos were usually reported to be running these institutions. Salary monies and monies for services were both seen as leaving the Reservations -- not as getting into the hands of Native Americans. Indian people were reported to be dissatisfied with institutional staff members with little or no interest in traditional culture and with a "business is business" attitude.

STUDY LIMITATIONS:

Evaluative comments, recommendations, and data presented all emanated from student teachers. Student teacher respondents were young (21-22 years old), inexperienced, and newcomers to cultural communities very different from "back home." The student teachers were not trained in specific research techniques that optimize data collection via interview or observation. Since completion of economic courses, consumer affairs courses, and even sociology courses was not required of these student teachers, each respondent viewed institutions with untrained eyes. As Table 2 indicates, the evaluative comments of the respondents were relatively unsophisticated and reflect inexperience with the economic world. The opinions expressed by Native Americans in conversation

with the student teachers provided daily stimuli for the evaluative comments. It is possible that some input from Native American acquaintances was biased toward one or more institutions. However, patterns of negative evaluation emerged from all over the Reservation suggesting some consistency in Native American opinion about various institutions. Occasional personal attempts by student teachers to obtain banking services, to make long distance telephone calls, to receive medical treatment, to procure prescription drugs, to arrange for automobile repair, etc. also undergirded many institutional assessments. Reared in mainstream Anglo communities (all 90 respondents were white) and accustomed to a university town, respondents tended to incorporate expressed Indian dissatisfactions and personal frustrations into a general comparison of services Native Americans receive with services the respondents had enjoyed for 21-22 years back home. Obviously, no statistical treatment was applied to the data. Totally open-ended responses from the student teachers were abstracted, categorized, counted, and displayed for readers to examine and ponder.

STUDY SIGNIFICANCE:

The data presented in this study are both rare and current and have been provided by a relatively large group of community and culturally oriented young teachers. Study results clearly reveal that Navajo and Hopi people are perceived by the ninety beginning teachers from mainstream American to be short changed in the quantity and/or quality of essential services normally expected from the public or private sector. Indian Education, grades K-12, receives considerable criticism; many suggestions for the improvement of educational programs emerge. Respondent comments make it clear that the United States economic system and social service system do not serve many Indians with the same convenience, options, efficiency, or consumer sensitivity that most other segments of the nation's population enjoy. The more that teachers, business people, politicians, etc. personally witness or identify the limited opportunities provided Native Americans, the sooner will Native Americans have wider based, multi-group support for reform.

This study is also significant because it is an outgrowth of a project which successfully and annually exposes young educators to Indian Reservation life and conditions and directly involves them in Indian Education. Nationally, very few Anglo preservice teachers study about Native Americans or complete

field work in Indian communities. Even fewer preservice teachers are required to go beyond the walls of the school classroom to meet the Indian population and to reflect over the life conditions of that population. These respondents (and over 430 more before them) have completed Indian school placements and have made commendable efforts to become familiar with Indian conditions as Indians experience and see those conditions. Awareness of the needs of ethnic minority groups should be a major concern of teacher education programs. Teacher efforts to modify curriculum, instructional methods, school organization, or communication with community in order to serve or remediate these needs also should be a concern of teacher educators. Obviously this paper establishes that it is possible to develop and regularly implement a teacher education component whereby education majors have daily, direct experiences discovering minority needs and relating them to schooling. For example:

- rural electrification limitations relate to pupil opportunity to do homework and to receive educational television broadcasts
- newspaper circulation limitations relate to pupil reading habits and knowledge of current affairs
- health agency limitations relate to pupil nutrition, eye sight, disease transmission, etc.
- banking limitations relate to pupil lack of familiarity with savings, interest rates, loans, money management
- a shortage of agricultural extension offices suggests that school programs might include units on animal care and disease control, seeding practices, emerging irrigation practices, etc.
- rare ambulance service relates to a need for first aid instruction at all school pupil age levels

It must be recognized that these student teacher respondents completed some preparatory study of Native Americans and Reservation conditions before they reported to Reservation sites. Furthermore, they were required to leave the school classroom and building to meet Indian community members and to familiarize themselves with community values and conditions. Documentation of insights gained while "out in that community" was a major project requirement. There are student teachers and beginning teachers who obtain placements in Indian schools without preparatory study of Indian life and with only conventional classroom day teaching expectations to meet. Do these graduates of non-Indian focused projects soon become critical of schools and other institutions serving Indian people? Does simple presence on a Reservation cause teachers to

recognize problems, empathize with local people, and recommend improvements? Probably the answer to that question is "no." Relevant data should be obtained from a control group of young teachers.

From this study, it appears that young educators who are students of Indian culture and life, over a sixteen to eighteen week period, do develop considerable awareness of Indian needs and dissatisfactions. However, will awareness of Indian educational and institutional inequities lead to sustained correctional actions by these Anglo teachers if they are employed in Reservation schools? The answer to that question is of great importance and should be sought. An analysis of the responsive, remedial classroom innovations of study respondents who now are contractual teachers of Navajo and Hopi youth -- innovations that change awareness and empathy into effective action -- is a needed follow-up to a study of this nature.

References

Dineh: The People. 1975 Film. (Native American Public Broadcasting Consortium, P.O. Box 83111, Lincoln, NE 68501)

Elm, Lloyd. "American Indian Education: A Constitutional Right." (Ph.D. Dissertation, Pennsylvania State University, 1983)

Fuchs, Estelle and Havighurst, Robert J. To Live on This Earth. (N.Y.C.: Doubleday and Company, 1972)

"Indian Education: A National Tragedy--A National Challenge." (Washington, D.C.: Committee on Labor and Public Welfare of the U.S. Senate, 1969)

More Than Bows and Arrows. 1977 Film. (Cinema Associates, Inc., P.O. Box 9237, Seattle, WA 98109)

Navajo Times. M.N. Trahant, Managing Editor. (P.O. Box 310, Window Rock, AZ)

Newsweek. "Reservations on Reaganomics." (November 29, 1982)

Ogbu, John A. "Americas Other Castelike Minorities: American Indians, Mexican Americans, and Puerto Ricans." Minority Education and the Caste System. (N.Y.C.: Academic Press, 1978)

The Navajo Nation: An American Colony. (Washington, D.C.: U.S. Commission on Civil Rights, September, 1975)

U.S. News and World Report. "America's Indians: Beggars in Our Own Land" (May 23, 1983)

Table 1. Student Teacher Perceptions of the K-12 Education Received by Navajo and Hopi Youth (N = 90 student teachers and 450 educational responses)

Response Category	No. of Students Who Responded	No. of times Response Received *	% of total Responses Received	Critical Responses Within Category
School Response to Student Home Background/ Personal Needs	90	143	32%	-86%
Relevance of Curriculum	90	103	23%	-92%
Teaching Methodology	48	50	11%	-80%
BIA System	22	31	7%	-90%
Administration of School	23	27	6%	-89%
School/Community Relations	24	28	6%	-100%
School Facilities/Materials	21	21	5%	-67%
Miscellaneous	24	24	5%	-83%
Teacher Cultural Attitude	12	12	3%	-100%
Guidance/Counseling	11	11	2%	-100%

*Some student teachers wrote two or more perceptions that were classified into the same category.

Table 2. Student Teacher Perceptions of Institutions Serving Navajo and Hopi People (N = 90 Student Teachers and 720 Institutional Perceptions)

Institutions	% of N Who Cited	% of Positive Comments Plus Examples	% of Negative Comments Plus Examples
Telephone Companies	27%	+ 0%	- 100% . Very frequently out-of-order . A great many homes have no phone . Takes too long to obtain phone . Costs a lot to install . Answering service for non-prime hours rarely used . Repairs are extremely hard to get
Dormitory School Housing	19%	+ 0%	- 100% . Kids have so little privacy . Activities are not creative and very structured . Stimuli for learning are few . Kids' emotions receive little attention . Kids of too many ages are mixed together . Staff members are untrained and over-worked . Kids are passively inside a dorm far too much . The individualism of a child is smothered . Kids need mothers and dorm staff members cannot act as mothers
Electric Power Companies	67%	+ 12% . Provide some jobs for Indians . Pay tribe for coal used . Employers claim to observe "Indian Preference"	- 88% . Electrical power fails at school at least twice per wk . People don't understand charges and policies . Initial installation fees are outrageous . Culturally insensitive Anglo staff . Many homes still have no electricity . They pollute the Reservation sky . Profits don't seem to reach Indians . Repair service is slow . Services are disconnected quickly if payments lag . One loses a day of work to go to complain/inquire
Banks	54%	+ 20% . Staff tries to explain banking procedures to traditional people	- 80% . "Full services" not provided . Not open on Saturday; . Too few . A great distance from most users . Not open at viable hours . Charge too much to cash a check . Anglo staff need cultural orientation--not sensitive . Charge extra if more than 3 withdrawals made per month . Few of staff speak Navajo . Very hard to get a loan
Hospitals, Health clinics, Dental agencies	100%	+ 31% . Service is free to Indians . A hogan is inside the hospital for those who desire a medicine man . One hospital employs a medicine man to help serve patients	- 69% . Too much "take 2 of these and come back if" . Long waits to see a doctor . Too many medical interns and too few doctors . Medical facilities are too few and too far distant . Some doctors say they are there just to pay off loans . Modern hospital equipment is limited

BEST COPY AVAILABLE

Table 2. (Continued)

			. Many Indians can't afford good off-Reservation hospitals . Ambulance service hardly exists . Very few Indian doctors . Anglo health workers need to learn more about the Indian people they serve . Clinics are crowded and uncomfortable places to wait . Family planning concerns are ignored
Indian Police Department	58%	+ 35% . Patrols/protects school campus . Personnel are Indian . Courteous and fair people . Equipped with 4-wheel drives to go anywhere	- 65% . Slow to act versus crime . Don't crack down on Anglos . Many very young officers . Too few officers for the Reservation . Not enough women on force . Seem indifferent to bootlegging . Don't conduct projects to introduce school kids to police services, laws, etc.
Bureau of Indian Affairs	77%	+ 35% . Provides many jobs for people . Seems to be the greatest source of funds . A place where arguments can be made and heard . Provides direct line to Washington	-65% . Promulgates too many rules/regulations . Governs Indians too tightly . Creates a forced dependency . Budget too dependent on politics . Acts like an absentee landlord . Paternalistic . Not very creative organization . Red Tape! Delay! Red Tape! . Budgets appear to go to administration, not to services for needy people . Shut down schools as "non-essential activities" when congress failed to pass new budget
Youth and Senior Citizen Centers (Headstart, Juvenile detention, Family services, Vocational Skills)	64%	+ 48% . Culture is reinforced by foster grandparents . Materials developed by Indian colleges are used . They give unemployed youth something to do . Counselors are making a difference with juvenile offenders	- 52% . Too few of these centers . Funding always seems in danger . Many staff members poorly trained . Anglo staff members are not the role models Indian people need . Some staff members use poor grammar and write poorly . People who need these centers don't have transportation
Media (Newspapers, Radio, TV)	64%	+ 50% . Some radio programs are now in Navajo . The Navajo Times is a strong advocate for the Navajo Nation . The Navajo Times tells people about the work of the Tribal Government . There are 2-3 Indian radio stations and they emphasize the culture	- 50% . Most media use only English, many do not understand English . A daily newspaper is hard to get . Seems like Indians make the news only when in trouble . Few TV channels are available . TV reception is often bad . Available papers are small and superficial in coverage of issues . Indian "ceremonials" make the news frequently, economic problems of Indians don't

BEST COPY AVAILABLE

Table 2. (Continued)

Post Office	21%	+ 55%	- 45%
		. Some are beginning to stay open longer	. Too few and too distant
		. Staff often help non-English speakers	. Fail to keep posted hours
		. Sometimes serves as a message center	. Hours not sychronized with hours of other businesses
		. Staff personally know many "clients"	. Sometimes doesn't deliver or notify recipient
		. Box policies are flexible, making things easier	. Mail is sometimes routed through distant cities instead of straight to Reservation town
Indian Courts	15%	+ 57%	- 43%
		. Judges and staff are Indian	. Mechanical approach to fines and sentences
		. Justice seems based on what is perceived as fair by community	. Ineffective regarding drinking
			. Not enough Indian lawyers
			. Rehabilitation efforts seem to be missing
Trading Posts and Shopping Centers	62%	+ 62%	- 38%
		. Serve as a social center too	. Prices are too high
		. Often give credit to people	. Credit card purchases cost too much extra
		. Employ Indian people	. Sell too much junk food
		. Generally have friendly, culturally sensitive staff	. Too few, too far apart, and too little price competition
			. Take kids money via video machines
		. Enjoyable places to visit	. Often require a purchase from the store before cashing any check
		. Give advice to customers	
		. Save a long drive off the Reservation	. Often meats or produce are not fresh
		. Posts are stocked with the diverse items needed by people	. Item selections are standard, little variety
Churches	71%	+65%	- 35%
		. Preparing Indians for leadership	. Too strict, formal, old-fashioned
		. Sermons related to Indian lives	. Try to eradicate Indianness
		. Sponsor needed social programs	. Suppress/combat Indian religion
		. Services are conducted in Navajo	. Conversion efforts are too intense
		. Indian "things" decorate the building	. Come into the schools too freely
		. Provide tutoring and field trips	
Alcohol Prevention/ Treatment Centers	29%	+ 68%	- 32%
		. Emphasize/motivate self-referrals	. Too few centers exist
		. House and counsel clients	. Larger and better trained staffs needed
		. Better meeting an important Reservation need	. Not publicized very widely
		. Employ people who have been rehabilitated	
		. Self-supported, not affiliated with a church	
Tribal Council	26%	+ 75%	- 25%
		. Effectively keeps some control in Indian hands	. Council members often do not live in district they represent
		. Provides program/development direction	
		. Finances educational opportunities	. Not enough proceedings feedback to all the people
		. An organ which can resist Washington	
		. Trying to organize/improve education on Reservation	

BEST COPY AVAILABLE

Miscellaneous Girl Scout/Boy Scout organizations, Park Service, Resorts, Motels, Timber Company, U.S. Military, Auto Mechanic Shops	33%	+ 87% . Scouts provide excellent learning/social activities . Employment of Indians is practiced . Tourist money is left on the Reservation . Progress toward tribal fiscal independence from Federal Government . The Military is always there as an employment and training opportunity . Ruins are preserved and land reforested	- 13% . Not enough communities have Scout Programs . More Indian owned businesses needed . The military may misrepresent the time and role change investments Indian volunteers will make . No place to get car repaired; a couple of days of work can be lost going off Reservation for repairs
Museums/ Cultural Centers	13%	+ 100% . Excellent repositories of local history and culture . A valuable public relations arm of the tribe . A magnet to draw interested Anglos who then spend money on the Reservation . Showcase for fine art work of Indian people . Outlet for Indian pride	- 0%

BEST COPY AVAILABLE